

13. Judgement, which the discerning of a common likeness of several objects by comparison.

14. Imagination, which is the modifying representative power.

15. Reason, which is the power of the soul that passes from particular facts as reasons to a general fact, or from a general fact to the included particular facts.

The next gifts we wish to notice are the necessities of life which God has caused the earth to bring forth to strengthen both body and mind.

Another is the church or the kingdom of God. The church is an institution established by our Lord for the shelter of his followers; it is the only institution man needs to join to live a happy life in this world, for the word says: "Seek ye first the kingdom of God and his righteousness and all these shall be added unto you."

The question may be asked what things? answer; all the necessities of life. And again the word says; that Abraham's seed shall never need to beg bread. Therefore if we till the soil and eat our bread by the sweat of the face as God commanded Adam to do, and live up to the commandments of God; and press our way into his Kingdom, we shall be perfectly safe from starving. On the other hand if God choose to bring man down to starvation, all the secret societies could not stop him.

So my friends press your way out of the secret societies, and press into the Kingdom of God. Be as God wants you to be, pure and undefiled: remain spotless from the world; for the order of God is THE CHURCH.

We have now mentioned quite a number of the gifts of God, but the last and best gift of God is the Son of God, "the only begotten of the father." Bible readers have learned how sin was brought into the world, polluting mankind, of which we are a part. In order that he might redeem us from the curse of a broken law: God sent "his only begotten son into the world that whosoever believeth in him need not perish but have everlasting life."

Notice his life from the manger to the cross. Behold him in the manger wrapped in swaddling cloths. Behold the company of angels that appear in a

cloud and sing, "Glory to God in the highest, and, on earth, peace, good will toward men." Look at him in the temple at the age of twelve, among the doctors and lawyers, hearing, and answering hard questions. And when his parents besought him they ask him, "why hast thou done this?" And he said, "Wist ye not that I must be about my Father's business." See him on the banks of Jordan after his baptism of water by John, the spirit of the Holy Ghost falls upon him like a dove; hear the voice sounding from the courts of heaven: "This is my beloved Son with whom I am well pleased." Follow him out into the wilderness where he was tempted for forty days and nights, notice how he rebuked satan—"get thee behind me satan for it is written thou shalt not tempt the Lord thy God, but him only shalt thou serve."

After he entered upon his prophetic office he went about healing the sick, making the blind to see, the lame to walk, and raising the dead to life. "He came unto his own, and his own received him not." "He was despised and rejected by men." A man of sorrows acquainted with grief. He took upon himself the sins of the world, and was brought before Pilate and condemned to die. Behold him bearing the cross up Mt. Calvary, and as he was about to give way the Captain commanded Simon to bear the cross for him. And when they reached Mt. Calvary's summit the Roman soldiers nailed him to the cross and suspended him between heaven and earth, and one of the Roman soldiers, in order to complete their work, pierced his side with a sword and blood and water came mingled together out of his side; This opening up the fountain unto the house of David for sin and uncleanness; For the word of God says, "Christ's blood cleanseth from all sin." Oh! what a gift. He died that we might have everlasting life beyond this vale of tears. The apostle says: "Be ye not unequally yoked together with unbelievers" 2 Cor. vi, 14. So then let us as a band of Christian workers accept the gift of God and put on the "gospel harness" and be true "yoke fellows" and draw together in the great work of salvation.

"Must Simon bear his cross alone,

And all the world go free?  
No; there's a cross for every one,  
And there's a cross for me."

#### CHRIST AND SPRINKLING AS BAPTISM.

A late argument against immersion as Christian baptism is made on the premise that Christ's mission was to fulfill the Mosaic law before he introduced his own, and there was no immersion in the tabernacle ordinances and service, and Christ could not have fulfilled the law, only the sprinkling or pouring at the hands of John. The premise is striking at first, but like all assumptions matched against the truth, it lacks Bible support. There is no priestly connection in the works of Christ with Moses and the law, because he was not of the priestly class. John the Baptist, however, arose from the rank of the priest-hood, as his father was a priest, and his mother a daughter of the lineage of Aaron. But he had taken the Nazarite vow which exempted him from many of the obligations and duties of priestly environments. This vow seems to have been for life, although the vow could have been taken for a short time. St. Paul distinctly teaches that Christ was not a priest after the order of Aaron, hence could do no priestly service whatever, or fulfill any priestly function. This fact alone completely separates Christ from every thing that belonged to the Levitical priest-hood which was after the order of Aaron. Hence the argument that he had to be sprinkled to comply with the law as a priest before committing the New Testament to the world, is a vessel that will not hold rocks much less water.

St. Paul teaches that Christ was a priest after the order of Melchisedek without beginning or end, and therefore was not of or found under the Levitical priest-hood, nor under obligations of obedience. He was of the house of David, the tribe of Judea, who were not, according to the law, eligible to the priest-hood under the law of Moses. Christ was not bound by the law nor under the law, and his declaration that he came not to destroy the law and the prophets, but to fulfill, does not imply that he was a subject of that law, but would fulfill what was prophesied con-